

Judges' Costumes during the 'Abbasid and the Mamluk Eras based on the Archaeological Manuscripts

Hebatullah Muhammad Fathy Boussy Muhammad Hussein Zidan
Faculty of Tourism & Hotels-Suez Canal University

Abstract

Systematic judiciary was not known to the Arabs until the beginning of Islamic era. Tribe's Sheikh was to deal with any conflicts, deriving his holdings from old traditions. However, Muslims' systematic judiciary was using definite rules derived from The Holy Qur'an and the Prophetic *ḥadith-s*. This paper issues the judges' costumes and how they were mostly different from one era to another. Since the 5th century A.H, special types of cloth were to distinguish a judge's position; which he must take off if he was discharged. Of these, pallium (*ṭailasān*), Ad-Dūnaiyah, Qūrqufa, black turban or 'Emama, etc. Referred improvement is drawn out the archaeological manuscripts of these historical eras. This research aims to: (1) illuminates on the beginning of systematic judiciary in the Islamic epoch, (2) emphasizes the importance of costumes in characterizing judges from other employers, and (3) describes the judges' uniform and its improvement through several eras of the Islamic epoch.

Keywords: judges, uniform, pallium (*ṭailasān*), Ad-Dūnaiyah, Qurqufa- 'Emama.

Introduction

In pre-Islamic times; the Arabs has no disposed judiciary. The tribes' Sheikhs were to rule by customs and traditions. In other times, they were seeking decision from priests and diviners of whom they believe in their link with jinn (demons) and their prediction of future. However, in prophet Muḥammad's times; disposed judiciary began, where a judge was to use written and stable rules. Prophet Muḥammad (PBUH) was the first judge in Islam. His holdings were based on inspiration, or his independent opinions in issues lack of inspiration.

The righteous orthodox and Abū Bakr Al-Ṣedīq had contracted after the death of prophet Muḥammad (PBUH). When the Islamic state became widened; righteous orthodoxies were obliged to commitment the judiciary, especially in distant regions, to the ones who had the ability to deal with. Along the 1st century A.H, the judge was to comply with god's commands as recited in the holy Qurā'n, in prophetic traditions "*ḥadith-s*" or to interpret if he realized the just. However; if he still confused; he should ask the caliph to pray for inspiration to know true and just. Since the 1st half of the 2nd century A.H; during the 'Abbasid era (132 A.H/656 A.D) judiciary became not subjected to the same rules. A judge became no free in interpreting in any issue put before. He became complying with the imams' thoughts. Moreover, a new employment as supreme judge appeared. He was responsible for employing, supervising, and organizing all judgement affairs (Amin,1998, p. 201).

There were special qualifications to be found in a person who take over judiciary as follows:

- Islam: because judging is a custodianship, and there is no custody for non-Muslims on Muslims.
- Maturity and rationalism (Al-Ḥanbalī, 2000, p.44): this means accurate recognition and intelligence (Al- Māwardī, 1989, p.65).
- Masculinity: most scholars and experts advocate that women must not take over judiciary (Al-Ḥanafī, 1986, p.3).
- Valid senses: this means to have intact senses of audition, eyesight to be able to distinguish between the confessor and denier.

- Knowledge: this means to be acquainted with legitimacy holdings of the holy Qur’ān, prophetic traditions “*ḥadith-s*”, and the ascendants’ opinions (Al- Māwardī, p.66).
- Justice: this is a stipulation in each custodianship to be of true speaking, honest, and away from misgiving (Al-Hanafī, p.3).

There is a wide difference between costumes of variant social classes in Islamic eras. This is clear in types of turbans “*Emamah*” which was to distinguish the noble one from the public. Thus, turban was the main element to confess the one’s official position. (Renhart, D., 1971, p. 14). It is obvious that before the ‘Abbasid era, there was no special costume to distinguish a social class than others. Previously, all people was to wear what they want with no rules. (Ibn Khalakān, 1972, p. 421). However, in later periods, since the ‘Abbasid Era, there had become a diversity in people costumes according to their official positions and social classes. As a result, there had become special costumes to judges and their followers, to policemen, to soldiers, authors, etc. (Al-Jāhīdī, n. d., p. 114)

The main objective was to avoid the different social classes, and costumes’ anarchy (Naṣr Th., Tāḥūn, Z., 1997, p. 238). In addition, uniform may affect positively in ones’ attitude, so feels comfort and away from nerve (Al-Baqī, Ḥ., 1977, p. 176, 177). Uniform is a type of arts which rapidly developed from one era to another, and from a region to another as well. Moreover, it is one of civilization scenes of arts (‘Ashūr, S., 1962, p. 210, 211), it draws a picture for social classes, the differences between them, and its effect that reflected on all life aspects and specially clothes (Al-Laḳānī, R., 1993, p. 155).

‘Abbasid era had witnessed an improvement in textile manufacturing; as there appeared several designs and shapes. Such diversity in clothes was due to the variant traditions of the vast regions, which were controlled by the ‘Abbasids (Al-‘Abīdī, Ṣ. Ḥ., 1980, p.25-41). During the Mamluk era in Egypt and Levant; costumes were of variant colors. In the contrary to the ‘Abbasid era; where black was, the only color found (Māḍī, I., 2009, p.120). In Bahari Mamluk epoch; yellow and red were prominently used. However; in Circassian Mamluks’; white color was the prominent especially in summer; besides other colors. Thus; the Mamluks with their variant colored clothes were to astonish the public (Mājid, ‘A., 1967, p.69).

Judges’ Costumes which the research dealt with, belonging to ‘Abbasid era were widely spread through the whole Caliphate. However, the Mamluks took over control in Egypt and the Levant, so there were special types of cloth to be worn by judges in Egypt and Levant due to the social, political, and economic circumstances at that time. Judges’ costumes will be dealt with as divided into:

- I. Head cloth
- II. Body cloth
- III. Foot wear

Each one of these is described in detail in the ‘Abbasid and Mamluk eras) as follows:

I-Head cloth

I-I ‘Abbasid Era

There are several types of head cloth, these are; Ad-Dūnaiyah, At-*Tarḥah* “Mantilla”, Al-*Emamah* “Turban”, Al- *Qalansūah* “Circular hoods”, and Al-*Qurqufah*.

- *Ad-Dūnaiyah*¹

It is a hood in the shape of large cask in two spans length (Aṣ- Ṣābī', 1964, p.79). It was prominently used during the 3rd century A.H as a special head cloth for judges (Al-AṢfahānī, 1345- 1381 A.H, p. 123). It was to give them a special dignity; so, whenever it gets larger, it is bestowing more dignity upon them (Al-'Abīdī, Ṣ. Ḥ.,p.26). *Maqāmāt al-Harīrī*; includes a referring to the importance of Ad-Dūnaiyah to judges; as mentioned about Alexandrian judges "...the judge laugh until his Dūnaiyah has fallen down and tranquility has wilt". This mostly emphasizes the responsibility of Ad-Dūnaiyah to give the judge his prestige (Ash-Shirīshī, 1992 A.D, p. 141).

In the mid of the 4th century A.H huge circular hoods "Qalansūah" was used instead of Ad-Dūnaiyah as judges' headwear (Aṣ- Ṣābī', p. 91). This in turn was rapidly replaced with smoothed black turban "Emāmah". It was stated that judges costumes were shirts "Qamīṣ", palliums "Tailāsān", Ad-Dūnaiyah, and Qurqufah.² However, rapidly through the 4th century A.H; both Ad-Dūnaiyah and Al-Qurqufa became no more in use. Instead, smooth black turban "Emāmah" became more popular (Aṣ- Ṣābī', p. 91).

- *Aṭ-Tarḥah* "Mantilla"

Aṭ-Tarḥah (Al-'Abīdī, p. 26) is a muslin mantilla was to be wrapped up the turban, or to be thrown on shoulders and hanged down on the back. *At-Tarḥah* is a special part of judges' costumes, and a special mark of supreme judge of Al-Shāfi'i rite. Another point of view refers to *At-Tarḥah* as like the pallium (*Tailāsān*) (Renhart, D., 1971, p.212, 213). Through the 'Abassid era, *At-Tarḥah* was among the robes of honor of supreme judge (Ibn As-Sā'ī, 1353 A.H, p. 114). Dark blue colored *Tarḥa-s* prevailed for judges (Al-'Abīdī, p. 26). Although others consider the black color was the common (Renhart, p.214). Taking the *Tarḥa* off was a sign for retiring the supreme judge from his employment (Al-Qadahāt, 2012, p.133). Furthermore, he must bring these costumes back to the state's cloth store. This means the state was to provide highly employers with their uniform.

Being confined to the judges; few samples of *at-Tarḥa* are applied on Islamic monuments. Of these examples a miniature drawing from *maqāmāt Al-Ḥarīrī* preserved in the oriental institute for science museum in Leningrad. This miniature is dated back to 12225 A.D. It depicts a judging council; where the judge is sitting on the upper part while debating with as-Sirūjī as apparent through the hands' motions. Below the judges' stage; there are three men in variant positions (Al-'Abīdī, p. 26, 27). In later periods; dark blue mantilla "*Tarḥah*" (fig.1) became a mark for other religious statesmen, such as teachers, and Jewish troops' leaders (Al-Qadahāt, p.133).

- *Al-'Emāmah* "Turban"

Another type of head cloth used by the judges since the 4th century A.H (Al-'Abīdī, p. 27). It is a piece of cloth that is wrapped on the head in a rolled shape (Ibn Saīdah, p.82). With the rise of the 5th century A.H; such '*Emāmah* "turbans" -specially black ones- with hanging tufts became a sign characterizing the judges (Al-Qadahāt, p.132).

¹ -Dūnaiyah is the judge's hood due to its shape which is like the cask of wine. (Dūzi Renhart, 1971, p.46)

² - Qurqufat is the plural of Qurqufah, which means huge circular hoods. It is an Aramaic word of Qurquf. (Ya'qūp, M., 1900 A.D, p.135)

- ***Qalansūah* “circular hoods”**

At the beginning of the ‘Abbasid era; al-Qalansūah “circular hood” was the formal headwear of judges.³ This is reported when *Al-Asfahānī* stated that the supreme judge *Abī Yūsuf*,⁴ and all other judges were to wear hoods. The supreme judge *Yaḥia ibn Aktham*,⁵ was to wear beaver hoods in winter (Al-Qadahāt, p.130). Until the mid of the 4th century A.H; this *Qalansūah* “circular hood” was used by judges when they began to wear smoothed black turbans (Aṣ- Ṣābī’, p. 91). *Shāfi’ī* and *Hanīfī* rites’ Judges were to wear mantilla “*Tarḥa*” over the turban (Renhart, p.255). It was mentioned that the judge should wear a turban, but it was stated that “to wear hoods for judges is all right, however, the turban will be much better” (Al-Khiṣāf , 1977 A.D, folio 28/ alif).

- ***Al-Qurqufah***

It is an Aramaic word extracted from *Qurqufna* which means ‘*emāmāh*’ (Ya’qūp, p.709). It is a type of huge circular hoods for head. This type was used until the beginning of the 4th century A.H, but rapidly became no more in use. Instead; smoothed turbans were used (Aṣ- Ṣābī’, p. 91). This is probably the reason for not being found depicted on monument except in few times. A sample of *al-Qurqufah* included in *Al-Aghānī* manuscripts, exactly in the beginning of the 11th part dated to 620 A.H / 1217 A.D (Hassan, Z. M., 1981, fig. no.868).

This manuscript’s part dealing with Nijrān bishops with prophet Muḥammad (PBUH), where a man is depicted wearing priesthood costumes and a plain-undecorated- *qurqufah* (fig.2). This type of headwear was used by Christian men after the Muslim judges had taken it off (Al-‘Abīdī, p. 27).

I-II Mamluk Era

There are several types of head cloth, these are; ‘*Emāmāh*’ “turban”, *Al-Kūlfitāh*, *al- Qalansūah* (circular hood), and *al- Biqiār*.

- **‘*Emāmāh*’ “Turban”**

After the 7th century A.H/13th century A.D; the ‘*Emāmāh*’ “turban” appeared and became distinguishing religious - nonmilitary-statesmen. Those were entitled as turbans’ masters “*Arbab Al- ‘Amā’im*” (Abū El-Fida’, p. 288, line 3). Through ages; the ‘*Emāmāh*’ became bigger and larger, until it looked like a small tower. In the 8th century A.H/14th century A.D; it was common to judges and scholars to wear exotic huge turbans. Some of these turbans had tufts dropped between shoulders and reaches to the saddlebow of their sumpters (pl.1) (Mayer, L. A.,1972, p.89, 90). Moreover, judges wore a special shape of ‘*Emāmāh*’ “turban”; turning around the palate. This was known as ‘*Emāmāh Muḥanakah*’ “palatal turban” (Mādī, I., 2009, p.125).

³ - Al-Ṭabarī stated “the Caliph al-Mansour ordered the public in 153 A.H to wear long hoods”, (Al-Ṭabarī, al- juz’ ath-thamin, n.d., p. 42)

⁴ - He is Ya’qūp ibn Ibrāhīm ibn Habīb ibn Hibish ibn Sa’ad al-Ansāri al-Qūfī, he was born in 113 A.H, he was among the educators of Abi Ḥanīfah, and died in 182 A.H at the age of 69. (Adh-Dhahabi, al-Juz’ ath-Thāmin, 1422A.H/2001A.D, p. 536- 539)

⁵ - He is Abu Muhammad Yahia ibn Aktham, he was born in 159 A.H. He twice served as the chief judge of the Abbasid Caliphate. He died in 242 A.H in the age of 83. (Adh-Dhahabi, al-Juz’ ath-Thāni ‘Ashr, p. 5- 16)

- **Kalafâtâh**

This is a cap composing the turban's frame. It was only worn by the militaries of aristocratic social class (Mādī, I., 2009, p.126, 129). It was known as *Kalautâh* as well, and its holders were known as "*al-Mūkalwātūn*" (Mayer, L. A., p.52). A sample of *Kalautâh* "*Kalafâtâh*" is applied on a copper basin incusted with gold and silver, preserved in Louvre museum. It is attributed to the reign of Sultan An-Nasir Muhammad ibn Qalāwūn (7th century A.H/ 13th century A.D). It depicts soldiers and emirs wearing several Mamluk costumes, such as *kalautâh*, *Jubbah*, *salary*, and *khuf* "slipper" (pl.2) (Fahmi, N. M., 2004, fig.83). Several times, the sultans were to give *Kalafâtâh* to court ushers, judges, and scholarship masters when they proceeded in positions; or transformed to sword masters' emirs. A famous sample of illustrating it is existent on a copper pen case incusted with gold and silver (Pl. 3) (Esin, A., 1981, p. 13, pl. 13). It includes humankind illustrations dressed in several costumes. However, all are wearing *Kalafâtâh* composing the turban's frame; some of them with circular tips, others with longitudinal ones (Mādī, I., p.131)

- **Qalansūah (circular hoods)**

It was a part of judges' head cloth until the 7th century A.H/14th century A.D (Mayer, L. A., p.89).

- **Al-Biqār**

A type of head wear particularly for judges and other noblemen. It was manufactured of deluxe thin Alexandrian textile. it was identified as "*mantilla*" as well. Thus, it was classified as a type of turbans not caps or hoods type (Mayer, L. A., p.90, 91).

II-Body cloth

II-I 'Abbasid Era

- **Al-Biqār**

One of the body costumes designated for judges and Sufis during the 'Abbasid era (Renhart, D., p. 84). It was manufactured of camel fur. However, it was suggested that al-Biqār was a head cloth of thin splendid textile for the elites, and was the synonyms for at-*Tarḥa* "*mantilla*". Therefore, it was a type of turbans not hoods (Mayer, L. A., p.90, 91). However, it is more accurate that al-Biqār was a body cloth because no evidence referring to using such term as a synonym for the turban.

A Sample of al-Biqār is existent in a miniature of *Maqāmāt Al-Harīrrī* dated back to 634 A.H / 1237 A.D from Baghdad preserved in the national library in Paris. This miniature depicts the judge of *Ma'arat An-Nu'mān* while sitting on a stage, while *As-Sirūjī* and his son are standing before. To the left side of the scene; *Al-Hārith, ar-Rāwī* "the reciter", is seated. The judge is wearing an exotic cloth covers his back and shoulders (pl. 4); with two tips in front of his body. One tip is dropped over his left hand and hanged down with a triangular shape and decorated with a zigzag shaped line. This cloth seems to be made of a textile of color and material differ from that of the external part, which seems to be of silk with irregular decorative lines (Al-'Abīdī, p. 28).

- *At-Tailāsān* “pallium”

It is a plain square shaped cloth with neither decorations nor sewing (Ibn Saīdah, p. 78). It was worn on head over the *‘Emāmah* “turban” or the *Qalansūah* “circular hoods” (Renhart, D., p. 229). If it is green it was called *as-Sadūs* (Ibn Saīdah, p. 78), however, the thick type is called *as-Saj* (As-Suyūṭī, record no. 1544, waraqa 136/ alif). It is a body wear to distinguish judges,⁶ and a sign for employment in judgment institution. Therefore, taking it off meaning expulsion (Ibn Ad-Dubīthī, 2006, p.265). The judge was not allowed to go out to his judging council without putting on his *Tailāsān* “pallium” (Ibn Al-Jūzuī, 1357-1359 A.H, p. 250). During the 1st half of the 4th century A.H/10th century A.D, judges in Egypt used to wear blue *Tailāsān* (Al-‘Abīdī, Ṣ. Ḥ., p. 29).

There are two types; *At-Tailāsān al-Muḥanak* (fig. 3), which is a square, long, and loose cloth reaches to the main cloth’s length. It is held on the head over the *‘Emāmah* “turban” or *Qalansūah* “circular hoods”. It covers most of the face; two tips are gathered around the mouth, surrounding the neck and being dropped on the shoulders. While, the other two tips are hanged down on the back (As-Suyūṭī, record no. 1544, folio 136/ alif,). The other type is *at-Tailāsān Al-Mūqawar* (fig. 4). It differs from the former type. It is placed on the head, and one tip is hanged down the chest, without being gathered below the mouth, but turned around the neck. The other two tips are left over the back (Fahd, B. M., 1966, p. 175).

Through the 6th and 7th centuries A.H in Baghdad, *at-Tailāsān* “pallium” became the usual cloth for the public;⁷ but the black ones were still confined to judges (Al-Qadahāt, M. A., p.133). In addition, *At-Tarḥah* “mantilla” became a peculiar emblem for the supreme judge. This was assured due to what was stated about *Aḥmad Ibn ‘Ali Al-Bukhārī*, when he became a supreme judge in 599 A.H / 1202 A.D, he was given a black robe of honor and a dark blue *Tarḥah* “mantilla”(Ibn As-Sā’ī, p.119).

A sample of *at-Tailāsān Al-Mūqawar* appears in a miniature of *Maqāmāt Al-Harīrī*. It depicts a judging council, the judge sets on a low stage, and in front, there is *Al-Sirūjī*, the maqāmāt’s hero, and his son are standing beside *Al-Ḥārith, ar-Rāwī* “the reciter”. The judge placed a copy of the Holy Qur’ān in front of him to swear on. The judge is wearing a short hollowed out pallium covers the head and body, and gathered from the bottom all over the stomach, with circular or rounded tips shown below and on the back (pl. 5). The scene may depict *at-Tailāsān* as if it is tailored; but it turned around the turban and took its shape. It is of white cloth adorned with knotty shaped ornaments (Al-‘Abīdī, Ṣ. Ḥ., p. 29, 30).

However, the other type *At-Tailāsān al-Muḥanak*; is depicted on a miniature of a judging council where the judge sets on top of the stage; while *As-Sirūjī* is standing before with his wife and two other women. The reciter - *Al-Ḥārith*- is seated below. This miniature shows variant costumes. Of these; the judge is shown wearing *at-Tailāsān* which covers a part of his turban and most of his body (Pl. 6). Another sample of *at-Tailāsān al-Muḥanak* is a miniature of *Maqāmāt Al-Harīrī* dated back to 634 A.H/1237 A.D depicts a judging council where the judge is sitting upon a high chair judging between *As-Sirūjī* and his wife. The judge was wearing *at-Tailāsān muḥanak* of black color over a *‘Emāmah* “turban”. It folds a part of the judge’s head, neck, and back. Below the pallium; the judge is wearing a *Jubbah* with two long and wide sleeves hanged down the hands (Pl. 7).

⁶ *Tailāsān*, is a Persian word translated into Arabic (Al-Qadahāt, p.132)

⁷ *At-Tailāsān* “pallium” became more usual worn by scholars, faqih-s, and others even of lower social classes such as carriers, sweepers, policemen, so faqih-s thought that this is non-manly attitude (Fahd, B. M., 1966, p. 173).

Other sample of *aṭ-Tailāsān muḥanak* is preserved in the national library in Paris from *Maqāmāt Al-Harīrī* showing a judging council, where the judge is seated on a low stage, while *As-Sirūjī* and his wife are standing before. The judge is shown wearing *aṭ-Tailāsān muḥanak*, which is made of lavishly adorned textile with wavy forms looks like '*attābī*' textile.⁸ It covers a part of his head; and most of the body. In addition, it surrounds the neck then left on the two arms over the underwear costumes (Pl. 8) (Al-'Abīdī, Ṣ. Ḥ., fig.5).

- **Qamīṣ “Shirt”**

Among the judges' costumes is *al-Qamīṣ* “shirt”. This is Assured through the biography of the judge *Abd El-Malik ibn Rūḥ ibn Aḥmad Al-Hadīthī* (died in 570 A.H / 1174 A.D).It includes a citation to his attendance to a judging council while wearing a big turban '*Emāmah* and the *al-Qamīṣ* “shirt” (Ibn An-Najjār,1997, p. 21). A sample of this shirt is depicted-along with other costumes-on a miniature of the book of Theriac “*kitāb al- Diryāq*”,⁹ showing a poison slave at King Bathulus's pavilion (pl.9) (George, A. F., 2011, p. 1-42).

- **Al-Jubbah**

Until the 3rd century A.H, judges used to wear tight sleeves *jubbah*. Later, Caliph Al-Musta'in had ordered to widen its sleeves. Thus, the judge was to put the notebook from which he was to recite *Al-Jūm'ah* speech in it (Al-Maqrīzī, 1270, p. 390).

II-II Mamluk era

*Dilq*¹⁰

It is a type of a hanged down underclothing for Sheikhs (Mayer, L. A., p.90,91). It was a type of wool cloth, looks like a loose coat with openings on the two shoulders, but no backside one. It has two wide sleeves as well (As-Suyūfī, 1968, p.320). Unfortunately, no monumental samples are existed.

- **White cotton *Ba'labak* costumes**

The higher institution of religion men, viziers, judges, military inspectors, secrets' writers, and Sultans were to wear white *Ba'labak* costumes of cotton in summer. However, in winter they were using external white wool coats. This had continued until 799 A.H. Later, it was usual for divans' chiefs to wear colored *jubbah-s* called *Fawāqīn*, and external coats called *Kharājī* (Ibn Iyās, 1311-1314 A.H, p. 798,799).

⁸ - '*Attābī*' textile is a type of cloth named after a street in Baghdad (Quatremere, E.,1837-1841A.D, al-Juz' al-Awal, p. 241, al-Juz' ath-Thani, p. 70).

⁹ - The book of Theriac “*Kitāb al-Diryāq*” is a miniature attributed to Pseudo- Galen, dated back to 595 A.H/ 1199 A.D in Mesopotamia. The word “*Diryāq*” or “*Tiryāq*” is derived from the Greek word “*thērion*” which means predatory animals referring to snakes and their venom. The main aspect of the miniature is two main plants used to prepare a theriac “*Tiryāq*”, an antidote. preserved in Paris, Bibliothèque nationale de France, Ms. Arabe 2964 (Moulierac, J., 1996, p. 101- 103).

¹⁰ - The researcher failed in attaching plates for *Jubbah* and *dilq*, this is due to:

- The difficulty to find such plates. This is because even the references had described these clothes without plates or descriptive figures either. This probably because Arabian artisan, sometimes, were satisfied with indicating to costumes instead of describing them in details. As a result, later researchers had un clear and sometimes, misty picture for some costumes. (Mayer, L. A.,1972, p. 16)

- *Dilq* is a hanged down underclothing, so it is did not pictured in manuscripts, but just described as what was mentioned in the attached research. (Renhart, D., 1971, p. 184,345, line 16, p. 346 line 5)

- ***Aṭ-Ṭarḥah* “Mantilla”**

Another type of costumes that was distinguishing the elite and specially religion statesmen. It was worn over the *‘Emāmah* “turban”, wrapped up the neck, and was hanged down the shoulders (Al-Qalqashandī, 1914, P. 42, line 4). In addition, it was a privilege given to the supreme judge of *Shafi’īte* rite (Ibn El-Fūrāt, 1870, paper/8, lines 1-3). Later in 663 A.H, sultan *Az-Zāhīr Baībars*¹¹ had permitted three of the other great judges to wear it (Al-Maqrīzī, p. 540, line 3). Later in 773 A.H he permitted the supreme judge of *Hanīfī* rite to wear it like his fellow *Shafi’īte* supreme judge. later, supreme judges of *Ḥanbālī* and *Mālīkī* rites, take after as well. *Aṭ-Ṭarḥah* “Mantilla” was worn in special ceremonies and during the daily work as well (An-Niwirī, p.88).

- ***Aṭ-Ṭailāsān* “pallium”**

A type of costumes looks like *Aṭ-Ṭarḥah* “Mantilla”. There are two types of *Aṭ-Ṭailāsān* “pallium”; *muḥanak* “palatal” with a cut piece in its center (Lane, E.W, 1825-1828, p. 1867). The other form is *Mūqawar* “starched” or a hollowed-out cloth. In the 9th A.H/15th century A.D, this sometimes was named as *Ṭarḥah* (Renhart, D., p.72,73). *Aṭ-Ṭailāsān* is one of the costumes’ types, which became smaller in size through ages (pl. 10). It was of suitable and elegant shape, length, and width. In Mamluk miniatures; the judge was depicted wearing *Aṭ-Ṭarḥah* or *Aṭ-Ṭailāsān*. Whenever the *Ṭailāsān* was fairly tightened; it was covering the *‘Emāmah* “turban” and the shoulders (Mayer, L. A., p.94).

- ***Al-Farjīyyah***

It is an external cloth for scholars. The most elegant type was that the sultan presented as gifts, these were padded with squirrel’s furs, which was adorned with castor’s furs in edges. It was usual to judges and scholars as well to wear *Farjīyyah* with long sleeves, but no openings (pl. 11). Frequently, it was manufactured of wool, cotton, or silk, and was embroidered. In Mamluk era; there were two types of *Farjīyyah*; an external one called *Fūqānīyyah*, which is the main one. The word “*Jubbah*” might be used as synonyms for *Fūqānīyyah* (Renhart, D., p.167,173). The other type of *Farjīyyah* is the internal one or *Taḥtānīyyah*. This later one was rarely mentioned, and hardly described or illustrated (Mayer, L. A., p.95).

- ***‘Abā’h Khashinah* “Kibr”**

A type of cloth, mostly white. It was worn by both military and devout-righteous-statesmen (fig. 5).

- ***Jūkhah***

In rainy times; devout statesmen of both upper and lower social classes were wearing cloths of thick furry textile called *Jūkhah*. Furthermore, through the Circassian era, these cloths “*Jūkhah*” became common cloth for military men as well (pl. 9) (Mayer, L. A., p.96).

¹¹- He is sultan *Az-Zāhīr Ruken El-Din Baībars*. The fourth sultan of Egypt in the Mamluk Bahari dynasty. He was born in 1227 A.H, and died in 1277 A.H. He was one of the commanders of Egyptian forces that defeated the crusader’s king Louis IX. In 658 he tried to re-establish the ‘Abbasid caliphate. so he summoned one of the ‘Abbasids “Abu Al-Qasim” who previously managed to flee due to Mongol attacks. As a result, *Baībars* had sanctified and glorified the throne of the Mamluks and gave them legitimacy (El-Hareir, I., Ravane, M., 2011, P. 289).

III-Foot Wear

III-I 'Abbasid era

- *Al-Khuf* "slipper"

Judges used to wear *khuf* "slipper". This is assured as depicted in a miniature of the *Qadi Ṣa'dah*,¹² while wearing a simple shaped slipper (Al-'Abīdī, Ṣ. Ḥ., p. 30, pl. 3).

- *Na'l* "Sandal"

Another form of foot wear is *Na'l* "sandal", which is defined as what is protecting foot from the ground (Ibn Saīdah, al-Juz' ar-Rabe', p. 111), with its shoe lace called *shīrāk* (Al-'Abīdī, Ṣ. Ḥ., p. 30)

III-II Mamluk Era

Al-Khuf "slipper"

Judges used to wear a type of slippers manufactured of leather without mahāmīz "spurs" (fig. 6) (Al-Qalqashandī, P. 41).

What was mentioned in different sources concerning foot wear is so rare; if it is compared to other types of head and body wear. Furthermore, its scenes are so rare on monuments and manuscripts as well. This means that the progress of this type was so restricted (Al-'Abīdī, Ṣ. Ḥ., p. 30).

Conclusion

- Costumes progress is a visible sign for nations' civilization.
- Black color was the slogan for the 'Abbasids' State. Furthermore, they used it in sultans and judges' costumes.
- The Mamluks came with astonishing colored costumes. In Bahari Mamluk epoch; they used multiple colors, such as yellow, red... etc. However, in Circassian epoch, white color prevailed.
- Costumes manufacturing had passed through several improvements. Thus, some costumes were popular during the 'Abbasid era; but no longer existent later. Of these; *ad-Dūnaiyah*, *Al-Biqār*, and *Al-Qurqūfah*, all are of head cloth.
- Other types were recently known during the Mamluk epoch. Of these are body cloths, such as; *ad-Dilq*, *al-Farjiyya*, and *al-Jukhah*.
- Other types were common in both 'Abbasid and Mamluk era-s. Of these; *al-'Emamah*, *Qalansūah*, *Aṭ-Tailāsan* (both types *al-Muḥanak* and *Al-Mūqawar*), and *al-Jubbah*.
- Foot wear showed a limited advancement through ages. This is evident in the little changes between them through 'Abbasid and Mamluk era as well.

Recommendations

- Manufacturing imitative models of judges' costumes, and designate a special room either in the museum of Islamic Art in Cairo or in the museum of textile in Cairo to display them.

¹²- The thirty- seventh maqāma, Maqāmāt Al-Harīrī dated back to 619 A.H/ 1222 A.D. Paris, Bibliothèque nationale de France, Ms. Arabe 6094. (available from: <http://gallica.bnf.fr/ark:/12148/btv1b8422965p/f60.image> [accessed 8/4/2017])

Figures

Fig. 1 Mantilla “Aṭ-Ṭarḥah” in the ‘Abbasid era



Al-‘Abīdī, Ṣ. Ḥ., Malābīs al-Qūḍāh wa Qāḍī al-Qūḍāh fi Al-‘Aṣr Al-‘Abāsī, p. 31, fig. 1

Fig. 2, Al-Qurqufa in the ‘Abbasid era



Al-‘Abīdī, Ṣ. Ḥ., Malābīs al-Qūḍāh wa Qāḍī al-Qūḍāh fi Al-‘Aṣr Al-‘Abāsī, p. 33, fig. 2

Fig. 3 Aṭ-Ṭailāsan al-Muḥanak



Al-‘Abīdī, Ṣ. Ḥ., *Malābīs al-Qūḍāh wa Qāḍi al-Qūḍāh fī Al-‘AṣrAl-‘Abāsī*, p. 33, fig. 3

Fig. 4 At-Tailasan al- Muqawar



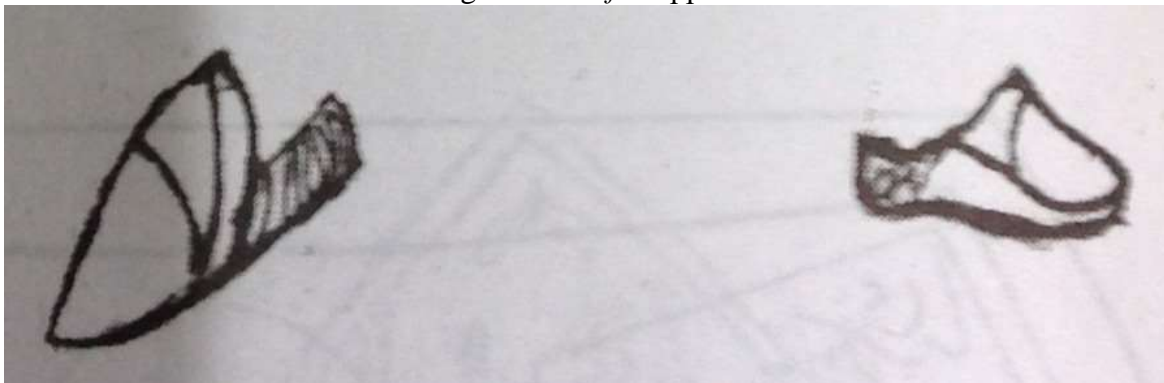
Al-‘Abīdī, Ṣ. Ḥ., *Malābīs al-Qūḍāh wa Qāḍi al-Qūḍāh fī Al-‘AṣrAl-‘Abāsī*, p. 33, fig. 4

Fig. 5 ‘Aba’h Khashinah “Kibr”



Māḍī, I., *Zi Ūmārā’ al-Mamālīk, Al-Hāi’ah Al-Miṣrīyah lil Kitāb*, al-Qahirah, p. 286, pl. 29

Fig. 6 *Al-Khuf* “slipper”



Māḍī, I., *Zi Ūmārā’ al-Mamālīk, Al-Hāi’ah Al-Miṣrīyah lil Kitāb*, al-Qahirah, p. 287, pl. 32

Plates

(Pl. 1) A turban with tufts dropped between shoulders and reaches to sumpters' saddlebow



1 Maqamat al-Hariri, preserved in the British museum, no. 718, folio 73, upper face
Mayer, L. A., al-Malābis Al-Mamlūkiya, pl. 19.

(pl.2) A copper basin incrustated with gold and silver



Fahmi, N. M., at-Tuhaf al-Faniyya fi 'Asr As-Sultan An-Nasir Muhammad ibn Qalawoun, fig.83

(pl.3) A copper pen case with illustrations wearing Kalafatâh



Esin, A., Art of The Mamluks, p. 13, pl. 13(British museum, record no. 235-916 dimensions 3.2X19.7X4.3 c.m)

(Pl.4) A Sample of al-Baqyār is a miniature of Maqamat Al-Harīrī



<http://gallica.bnf.fr/ark:/12148/btv1b8422965p/f60.image>

(Pl. 5) A sample of *aṭ-Ṭailāsān Al-Mūqawar* appears in a miniature of *Maqāmāt Al-Harīrī* (Eighth- Maqama)



<http://gallica.bnf.fr/ark:/12148/btv1b8422965p/f60.image>

(Pl. 6) *Aṭ-Ṭailāsān al-Muḥanak*; is depicted on a miniature of a judging council. *Maqāmāt Al-Harīrī* (Fortieth - Maqama)



<http://gallica.bnf.fr/ark:/12148/btv1b8422965p/f60.image>

(Pl. 7) Another sample of *aṭ-Ṭailāsān al-Muḥanak* is a miniature of *Maqāmāt Al-Harīrī* (thirty-seventh maqāma)



<http://gallica.bnf.fr/ark:/12148/btv1b8422965p/f60.image>

(Pl. 8) A sample of *at-Ṭailāsān al-Muḥanak* is a miniature of Maqāmāt Al-Harīrī Sa‘da, Yemen (thirty-seventh maqāma)



Bibliothèque nationale de France, Ms. Arabe 6094, fol. 130v
<http://gallica.bnf.fr/ark:/12148/btv1b8422967h/f272.image.r=6094> (last accessed 13/4/2017)

(Pl. 9) A sample of “al- Qamīs” the Shirt and Jukhah, Kitāb al-Diryāq



Paris, Bibliothèque nationale de France, Ms. Arabe 2964, (37 x 29)
<http://gallica.bnf.fr/ark:/12148/btv1b8422960m/f33.image> (last accessed 13/4/2017)

(pl. 10) *At-Ṭailāsān* in the Mamluk era



Mayer, L. A., *al-Malābis Al-Mamlūkīya*, pl. 17. 1

(pl. 11) several types of Mamluk costumes, such as Circassian cap, Jubbah, farjiyya, and slipper



Mayer, L. A., al-Malābis Al-Mamlūkīya, pl. 17. 1

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